593 From this time on the life of a Miao bride varied little from that of other Cowrie Shell Miao women. It was not much easier, though a little more full of good things, perhaps, if her husband's family was large and well-to-do and she fitted into it well.

766 **Death and Burial.** When a very small child died, a little coffin was made by the men of the family, but there was no ceremony at the house, other than the singing of the lament by the mother and girls and women of closely related households. During the night when the second grandson of the old man died I heard the mother going all through the village singing the lament, beautifully and sadly as if in real grief. The child was buried next day but I do not know where nor with what ritual. They made it plain that they considered it a strictly family affair and I respected their wishes. The family was genuinely distressed and reasonably so, for he was an exceptionally intelligent child and the only remaining grandson. Moreover, not long before the father had been taken away by soldiers. The mother seemed beside herself for several days, calling another child by her child's name. The old man wept, then apologized for his "weakness." They did not tell the father, for they feared he would make an effort to get back and so get into more trouble.

757 When the baby took ill the mother said it had a fever. I gave it a small dose of quinine and aspirin. She said she did not know of any other symptoms. But the next day they called in the shamaness and, as he lay on a pallet of straw by the fireplace, he showed unmistakable signs of dysentery. Two other children in the family had it at the same time, but recovered. When I learned they had dysentery, I gave the parents bismuth, but it is difficult to administer and they said the children would not take it. That night the baby developed meningitis and died.

764 535 The length of time given to activities and their elaborateness in connection with the death and burial of an adult depended upon the wealth and extent of relationship in the family, as well as the time of year at which the death occurred. I was not in the village

*A rectangle of brown "grass paper" with a de-

4:Mickey E-5 (1940-?)1947 AE5 Miao AE5

764 a special meal, with fresh bean curd as the chief dish. The wife of the second nephew in our family was in charge of preparation of this meal. The old man of our family attended both meals. I believe the woman who died was a near relative of his first wife. All that day first one priest and then another chanted, with or without drum accompaniment, casting the bamboo pieces each time. Chanters and drummer all wore the yellow robe, and the chanters a fancy head scarf. One of the chanters dripped liquor from a boiled green vegetable, one bits of green vegetable on a heap of cooked rice on a paddle on a chopping board, one bits of chicken giblets on this. The paddle was set on the shelf below the inscription to the house god. I was told that this was an offering to the Earth God, or perhaps to the spirits which stay near the earth. They believed, as do the Chinese, in two spirits for each person, the *hun* which they directed to follow the chicken to heaven, and the *kuei*, which stayed on or beneath the earth. All that day, also, a group of men gambled with Chinese dominoes around a table in the court outside the house.

164 **Illness and the Most Prevalent Diseases.** The most prevalent diseases were those of the skin — boils, eczema, ringworm, infection from scratched insect bites; intestinal disease due to parasites; conjunctivitis and trachoma; malaria; colds and coughs. In the summer there was a great deal of dysentery. Many had pyorrhea and bad teeth. Several times I saw a woman of the village pull another woman's tooth, which came out very easily. 757 I also saw them wash their eyes with an infusion of leaves, after which another woman picked at the eyelids with a needle. They had some herb remedies for such troubles as dysentery and made a black salve for sores and burns.

757 I took with me the specifics for the troubles
123 mentioned and these, which a doctor at the Red Cross headquarters in Kweiyang considered it safe for a novice to prescribe for, were the only ailments I would consent to treat. I had many calls for these medicines. Always when I went about the village I found it wise to carry them with me; if not, I invariably had to go back for some one of them. However, they did not wholly trust them.

4.Mickey E-5 (1940-?)1947 AE5 Miao AE5

755 Always when the trouble was internal they called in the shamaness to go through her ritual and discover the cause of the trouble and the method to use to combat it. Of course they consulted her for other troubles, too, and on rare occasions asked a priest to perform a similar ritual.

757 123 One day I discovered that the young man in House 31 had a bad foot. I made him put it in hot water and put on salve. During the day a big carbuncle under his big toe came to a head, broke, and began to exude pus nicely. I left him with a rag around it, and he later went to sleep. They gave me a good breakfast with turnips in the soup.

At the funeral of the oldest inhabitant I found myself holding a sort of clinic after each feast — treatment for sore eyes, various kinds of sores and boils, and a teething baby whose stomach was upset. I had a great many calls in the village for eye drops to help sore eyes and trachoma, by even an old lady who was going blind. I had almost as many calls for salves to put on skin troubles, which were a great affliction to them. It was not safe to prescribe for more serious complaints lest they blame me when the patient died. However, the use of simple remedies was an excellent way to make friends, as I learned when I gave the poor little baby of one of the priests cod liver oil and the child began to pick up. Even tiny babies had big boils on the shoulder or foot.

164 Each summer while I was in the *hsien* there were epidemics of dysentery in the *hsien* city, brought by travelers — refugees and soldiers, chiefly — and this was then carried to the villages. One summer the whole family in which I was staying had the complaint. The second son of the old man's son died of it. The previous summer the first son and a girl baby in a nearby household had died of it, also. It once developed into meningitis and death resulted in a day or two. The only other cause of death among children which I knew of personally was malnutrition. In that case the mother of a baby who had just died, and whose breasts were painfully full, promised me to feed the other child, but never did so.

165 Four other deaths in the village during the period were all of old or elderly men and

/230 cont./

364 Most authors who had an opportunity to visit the Meau in their villages stress this lack of hygiene. Lajonquière (1), for instance,

1. II, 306.

also describes the condition of the area between the dwellings and the stables: "The ground has become bottomless from the treading of the domestic animals. Filth accumulates and mixes with the earth, sometimes to a depth of 80 centimeters or a meter. In order to enter the house of the Meau chief in the region of Pakha... one of the wealthiest in the area, one had to cross a sea of filth seven to eight meters wide completely surrounding it. There were not only feces of the animals, but waste water from the kitchen and refuse of all kinds were thrown even directly in front of the door. The tree trunks in the midst of it did not permit one to cross this seat of infection without danger of slipping." The same author (2) also emphasizes the

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2. Page 304.

nauseating dirt which clings to all the eating utensils and kitchen implements. Abadie (3) in similar words confirms the conditions

3. Page 157.

in the villages described by Lajonquière.

Savina (4), too, discusses these conditions: "All their lives

4. II, p. 205.

[609] they drink fresh water and breathe clean air. Whenever a
356 stranger comes, the house is swept clean. All the children go
291 naked. When they become ill, they are smeared with mud. The
757 lack of hygiene takes its toll in many sicknesses: rheumatism,
164 bronchitis, fever, abcesses, mange, and herpes."

AKha A04
Miao AE5

/234 cont./

M 755 [164] basis of their fine gift of observation, experience, and diagnostic talents. This attempted cure through conjuration is thus employed especially in the case of an outbreak of epidemics, such as the plague, and for malaria, amoebic dysentery, cretinism, mental diseases, and so forth. Such observations undoubtedly prompted Savina (1) to make the following remarks:

1. II, p. 259.

M [753] "The Meau regard all sicknesses as punishment from heaven or as an act of revenge on the part of evil spirits. In the first case, the shamans recite prayers in front of an altar. In the second case, they drive the spirits out of the patient and swing swords in doing so. Also, coins in the shape of a cross are sewed on the patient's clothes (on the back). Human figures made of cloth are sewed on the back or the stomach. Paper dolls are pasted on the walls and above the altar."

M 757 [759] [787] Aside from the shamans, some of whom are not unskilled in medicine, there are men among the Meau who fight illness with the help of their medicines. They sometimes also prescribe remedies, according to the results of questioning the oracle about it, but in such cases they let the spirits /235/ make the choice between such medicines which, according to their view, might be useful in the particular case of illness.

M [114] [177] Under these circumstances, the assertion by Dhuraratsadorn (1),

1.Page 172.

who advocates the view that the Meau usually use the medicaments of the Haw (Western Chinese) since they themselves have no knowledge of medicine, is undoubtedly inaccurate.

A 753 782 776 This is much more the case among the Akha, who are much more helpless against sickness than the Meau are. The Akha believe that all sickness is the work of evil spirits and try to protect themselves by means of offerings which are supposed to propitiate the spirits.

AKha A04
Miao AE5

A 757 276 /235 cont./ The Akha know only a few medicaments. They consist of herbs and the bark and leaves of certain trees; opium also plays an important part. Telford's statements (2) agree with my ob-

servations: "The Kaw have no medicines of their own. They cure almost every illness with opium. Cauterization and blood-letting are also known. The insane are locked up in a cage in the forest. Souls that have run away are called back into the bodies."

A 734 755 177 It is understandable that the Akha eagerly adopt curative methods from neighboring tribes. Several Akha villages that I visited had borrowed the blowing of the injured spot, along with the associated magical rites, from the Lahu and other magical healing procedures from the Lao and the Schan /Shan/.

M 757 M [237] It was interesting to note that the Meau, among others, also use medicines which formerly played a major role in our European folk medicine. One of them, for example, is bear fat, which, mixed with rice, the Meau give internally as a remedy for worms or externally as an ointment for rheumatism.

For stomach pains they give a laxative that is obtained from the extract of the diced roots of a plant, ŭŏ kĕn.

The roots of a grapevine-like plant, tsŏ kŏ tŏ nŭm, either dried or fresh, are ground on stones with water and used as a diaphoretic for fever and headaches. The roots of a leafy plant /236/ called tsĭ mŏ nŭn are used in the same way. As another medication the dry wood of a certain tree is used; it is suitable only after the bark has fallen off and the wood appears almost black. This remedy, too, is ground with water. Water thus prepared from the three plants just mentioned is mixed in equal parts and produces the medicine mĕn toŭ yŭ, which is drunk.

/236 cont./

757 Individual medications of the Meau are extraordinarily complicated in their manufacture. For example, in the fight against amoebic dysentery, unsuccessful though it is, a mixture consisting of 21 substances is given. For skin diseases, especially scabies, the Meau use a medicine called tăun yā. It is made from the sap of a whole number of various trees, lianas, and euphorbias and is used externally. Gonorrhea is treated with an herb extract taken internally. Its efficacy, which I could not test, is supposed to be good.

752 The Meau are also successful in the treatment of wounds, as I was able to ascertain. They take the foliage of two large-
[824] leaved climbing plant, called yă yū and mā tlăń, crush the green leaves in equal amounts, and apply the substance to the
[276] wound. Opium is eaten to ease pain and also for diarrhea.
[757] There is supposed to be a remedy which produces contraction of the uterus and which is given in connection with difficult
845 births.

757 In addition to remedies which possibly are actually effective medically, the Meau use a whole number of quack medicines.
[847] For example, the dried human umbilical cord placed upon persons who have fainted is said to revive them. For struma, a tuber, kā, roasted and pounded, is applied. Its inefficacy is clearly seen by the extraordinary frequency of struma. The
752 remedies of the Meau for snake bites and scorpion stings are also ineffective. For the bite of the green tree-snake, crushed gourd
[827] leaves are put on the place of the bite; for cobra bites, ear wax.
[276] For python bites, tartar is placed on the wound; for other snake bites, opium again is applied.

177 In addition, Chinese medicines play an important role;
278 among them the aphrodisiacs in particular are very numerous,
832 almost all of which can be traced back to Chinese origin. For example, the pulverized horn of the rhinoceros, for which the Chinese /237/ pay up to 1,000 marks apiece, is used as a means of strengthening waning sexual powers. Pulverized stag-antlers in bast serve the same purpose, for which the horn from a knaggy stag /Kolbenhirsch/ is regarded as almost more valuable than

/237 cont./

177 the horn of the rhinoceros. Furthermore, the penis of a steer,
278 which is taken pulverized, is regarded as a good aphrodisiac.
832 Among the medications of the Meau many efficacious
ones may be found in view of the intelligence and excellent
757 power of observation of these people, as well as the fact that
278 they are often successful in combatting disease. In my opinion
114 it would be quite worthwhile for our modern medicine to test the medications of the Meau pharmacologically. We must not forget that a whole series of our medicines go back originally to medicinal plants of peoples usually much more primitive than the Meau. I shall mention here only opium, kola, cocaine! It can hardly be assumed that among the hundreds of medicines that the Meau physician uses no actually useful ones would be found.

Unfortunately I was not permitted the time to occupy myself with this special problem. In addition, my botanical knowledge was not sufficient for classifying the medicinal herbs put before me. Hence I had to limit myself to listing the names of the most important drugs in order to obtain at least a general view of those diseases that the Meau themselves are able to treat successfully.

845 In obstetrics the Meau are quite skillful. For example, even in transverse presentation they are able to turn the child in the uterus by reaching in through the vagina with the hand and assisting the work of the hand through massage from the outside.

752 They are most skillful, however, in the treatment of bone fractures, which are carefully set and bound with two splints and bandages. On the other hand they are not capable of doing
[845] trepanation and surgical operations, such as the opening of abscesses, Caesarean section, and so forth.

278 Arrow poison plays an important role among the Meau. It is said to be very effective, so that only two arrows shot from the crossbow is sufficient to kill even the strongest gaur within three or four hours. Possibly a poison affecting the heart may be involved. /238/ Extraordinary care is devoted to its manufacture. The basic substance is obtained from the bark of certain trees in the primeval forest, probably euphorbias according

AKha A04
Miao AE5

/383 cont./

M 276 [556] The Meau are passionate opium smokers. The poor man treats himself to his pipe on a holiday eve no differently than the workman among us does his beer. Rich people, on the other hand, smoke every day. Nevertheless, I did not discover any detrimental influence of the drug. The capacity for work did not seem to have suffered; no Meau was "addicted" in the true sense of the word. The harmfulness of opium, however, M [562] [114] is well known to the Meau; this is also shown by the fact that the enjoyment of opium is prohibited for women, youth, and children. Nevertheless, the statements by Lajonquière (1) and

1. II, p. 303.

Abadie (2), that the Meau smoke only a little opium, are to be

2. Page 160.

considered, it seems to me, just as relative as the statement by the first author that the Meau smoke less tobacco than the Tho.

M [763] [757] In addition, in northern Thailand the drug is given in larger amounts to incurable patients, in order to make death easier for the patient under its influence.

A 249 [276] The Akha are perhaps even more passionately attached to tobacco than the Meau. At any rate, the Akha, who otherwise very happily plant everything mixed together, lay out special tobacco fields. The subsequent procedure, however, is more primitive than that of the Meau. The Akha cut off all the leaves of the tobacco plant, mix them together, make tight bundles of these green leaves, and wrap them in several layers of banana leaves. The leaves ferment in the course of time. Then the covering is removed and the tobacco leaves are cut into strips and dried, whereupon they are usually stored in bamboo containers.

/469 cont./
115 His unconditional reliance on the information from the spirits
156 by way of the oracle is characteristic of him. We also discovered
622 that prior to our arrival he had asked the spirits what our secret
123 intentions were. The information must have been favorable
[787] for us, since he decided to obey us unconditionally. /470/ I can well imagine, however, that if the opposite had been the case, everything would have been other but pleasant.

"Tsin Tsai carefully cultivates his fields and in addition is an excellent smith who is even able to forge guns and to melt and work silver. He knows how to make paper as well as to castrate animals. His real passion is for the hunt. Finally, he
[756] also acts as shaman, questions the spirits, and offers sacrifices to
[757] the ancestors and spirits. He also, however, undoubtedly possesses medical knowledge, and the Meau come to him from afar in order to be treated by him. Without detriment to these activities, he discharges his duties as village chief and judge to the satisfaction of all."

762 Although the vitality of the Meau seems almost inexhaustible and they are very cheerful, suicides nevertheless occur. In three instances that I learned of, it was a matter of unhappily married women who had no chance of getting a divorce. In one case, a young man could not get along with his older brother who was acting as the head of the family.

53 The Meau are not especially good orators, but on the other hand are very talented lyrically as poets and singers.

177 In keeping with their great vitality, they are open to innovations if a thing does not conflict with their tradition, their religious prohibitions, or their experiences. They indeed cling tenaciously to their traditional attire, but, from what has been said, they may be regarded as quite adaptable. To be sure, Savina (1)

1. II, p. 188.

states: "During the course of his migration he (the Meau, note by Dr. B.) has seen among other peoples houses that were much more comfortable than his own. And yet it never occurs to him to build something similar." In my opinion, however, this does